THE GREAT LOYALTY OF THE PAPISTS TO K. CHARLES I. (Of Blessed Memory.)

DISCOVERED,
By *Peter Du Moulin.* D. D.

IN HIS
VINDICATION
OF THE
Protestant Religion.

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THE
CHARITY OF
PARISTS
TO
PROTESTANTS

The Great Loyalty of the PAPISTS to King CHARLES *the* I. *(Of Bleſſed Memory.)*

WHen the buſineſſes of the late bad times are once ripe for an hiſtory, and Time the bringer forth of truth, hath diſcovered the myſteries of Iniquity, and the depths of Satan which have wrought ſo much crime and miſchief, it will be found, that the late Rebellion was raiſed and foſtered by the Arts of the Court of *Rome*. That Jeſuites profeſſed themſelves Independent, as not depending on the Church of *England*; and Fifth-Monarchy-Men, that they might pull down the *Engliſh* Monarchy, and that in the Committees, for the deſtruction of the King and the Church, they had their Spies and their Agents. The *Roman* Prieſt and Confeſſour is known, who when he ſaw the fatal ſtroke given to our holy King and Martyr, flouriſhed with his ſword, and ſaid; Now the greateſt enemy that we have in the world is gone,

When the news of that horrible execution came to *Roan*, a Proteſtant Gentleman of good credit was preſent in a great company of Jeſuited perſons: where after great expreſſions of Joy, the graveſt of the company, to whom all gave ear, ſpake much after this manner; *The King of* England *at his Marriage had promis'd us the re-eſtabliſhing of the Catholick Religion in* England; *and when he delayed to fulfill his promiſe, we ſummoned him from time to time to perform it: We came ſo far as to tell him, that if he would not do it, we ſhould be forced to take thoſe courſes which would bring him to his deſtruction. We have given him lawful warning, and when no warning would ſerve, we have kept our word to him, ſince he would not keep his word to us.*

Which is falſe.

That grave Rabbies Sentence agreeth with this certain Intelligence which ſhall be juſtified whenſoever Authority will require it: That the year before the Kings death, a ſelect number of Engliſh Jeſuites were ſent from their whole party in *England*; firſt to *Paris*, to conſult with the Faculty of *Sorbon*, then altogether Jeſuited; to whom they put this queſtion in Writing:

That

That ſeeing the State of ENGLAND, *was in a likely poſture to change Government, whether it was lawful for the Catholicks to work that Change, for the advancing and ſecuring of the Catholick Cauſe in* ENGLAND, *by making away the King, whom there was no hope to turn from his Hereſie?*
Which was anſwered Affirmatively.

After which the ſame perſons went to *Rome*, where the ſame queſtion being propounded and debated, it was concluded by the Pope and his Council, that it was both lawful and expedient for the Catholicks to promote that alteration of State. What followed that Conſultation and ſentence, all the world knoweth, and how the Jeſuites went to work, God knoweth; and Time the bringer forth of Truth, will let us know. But when the horrible Parricide committed on the Kings ſacred Perſon, was ſo univerſally cryed down as the greateſt Villany that had been committed in many ages, the Pope commanded all the papers about that queſtion to be gathered and burnt; In obedience to which Order, a Roman Catholick in *Paris*, was demanded a Copy which he had of thoſe papers; But the Gentleman who had

had had time to consider and detest the wickedness of that project, refused to give it, and shewed them to a Protestant friend of his; and related to him the whole carriage of this negotiation, with great abhorrency of the practices of the Jesuites.

In pursuance of that Order from *Rome*, for the pulling down both the Monarch and the Monarchy of *England*, many Jesuites came over, who took several shapes to go about their work, but most of them took party in the Army. About Thirty of them were met by a Protestant Gentleman between *Roan* and *Diep*; to whom they said (taking him for one of their party) that they were going into *England*, and would take Arms in the Independant Army, and endeavour to be Agitators.

A Protestant Lady living in *Paris* in the time of our late calamities, was perswaded by a Jesuit going in scarlet, to turn Roman Catholick: When the dismal news of the Kings Murther came to *Paris*, this Lady, as all other good *English* Subjects, was most deeply afflicted with it. And when this Scarlet Divine came to see her, and found her melting in tears, about that heavy and common disaster; he told her with a smiling countenance, that she had no reason to lament, but rather to rejoyce, seeing that the Catholicks were rid of their greatest enemy, and that the Catholick Cause was much furthered by his death.

Upon

Upon which the Lady in great anger put the man down the ſtairs: ſaying, If that be your Religion, I have done with you for ever. And God hath given her the grace to make her word good hitherto.

Many intelligent Travellers can tell of the great joy among the Engliſh Convents and Seminaries, about the Kings death, as having overcome their enemy, and done their main work for their ſettlement in *England*; of which they made themſelves ſo ſure, that the *Benedictins* were in great care that the Jeſuites ſhould not get their Land, and the *Engliſh* Nuns were contending who ſhould be Abbeſſes in *England*.

An underſtanding Gentleman viſiting the Friars of *Dunkirk*, put them upon the diſcourſe of the Kings Death, and to pump out their ſenſe about it; ſaid that the Jeſuits had laboured very much to compaſs that great work: To which they anſwered, that the Jeſuits would engroſs to themſelves the glory of all great and good works, and of this among other works; whereas they had laboured as diligently and effectually for it, as they. So there was ſtriving for the glory of that atchievement, and the Friars ſhewed themſelves as much Jeſuited as the Jeſuits.

In

In the height of *Oliver's* Tyranny, *Thomas White* Gentleman, a Priest, and a right Jesuite in all his Principles about obedience, set out a Book Entituled, the *Grounds of Obedience and Government*, Wherein he maintains that, 'If the People by 'any circumstance be devolved to the
pag. 122. 'State of Anarchy, their promise made '(*to their expelled Governour*) binds no 'more. That the people are remitted by the evil 'managing and insufficiency of their Governour, 'to the force of Nature to provide for themselves, 'and not bound by any promise made
pag. 123. & 124. 'to their Governour. That the Magi- 'strate by his miscarriages abdicateth 'himself from being a Magistrate, and 'provethra Brigand or Robber instead of a Defen- 'der. *That word* Defender, *he writes with a great* D, *that the reader may take notice whom he means.*

'If the Magistrate (*saith he*) have truly deser- 'ved to be dispossessed; or if he be
pag. 133. 'rationally doubted, that he hath de- 'served it, and be actually out of pos- 'possession. In the former case, it is certain the 'Subject hath no Obligation to hazard for his re- 'stitution, but rather to hinder it: For since it is 'the common good that both the Magistrate and 'the Subject are to aim at, and clearly out of what 'is expresst, it is the common harm to admit again

of

'of such a Magistrate, every one to his power is
'bound to resist him. The next case
'is, if he be innocent, and wrongfully pag. 135.
'deposed; nay let us add, One who
'had governed well, and deserved much of the
'Commonwealth, yet is he totally dispossessed:
'And so that it is plain in these Circumstances, It
'were better for the Common good to stay as they
'are, than to venture the restoring him, because
'of the publick hazard.

And now to set down all his words, and follow his style, which is affectedly intricate and obscure, he maintaineth that a dispossessed Prince, whether by right or wrong, 'is obliged absolutely to
'renounce all Right and claim to Go-
'vernment; and if he does not, he is pag. 136.
'worse then an Infidel.

He tells us, That Pope *Urban the VIII.* 'published a Decision, That after five years
'quiet possession of an Estate, the pag. 151.
'Church was not bound to take no-
'tice whether the Title were lawful or no, but
'acknowledge the possessor in Ecclesiastical bu-
'siness.

'That when the peoples good stands on the pos-
'sessors side, then clearly he begins to gain right
'and power. That when the people think them-

selves well, they manifestly consent
pag. 154. to the present Government. Be-
sides (saith he) who can assure they
shall be better by the return of the dispossessed
party? Surely by common presumption the
gainer is like to defend them better then he who
lost it. He comes so far as to conclude, That if
the old Magistrate offer to return, he must be re-
pulsed by force of Arms. His reasoning is this;
What if an open ene my should come, could or
ought the Subjects joyn against him
pag. 157. with their new Magistrate? If
not, the whole publick must perish;
If they may, then their case is the same against
their old Magistrate, since his right stood upon
the common peace, and that transferred from
him to his Rival by the Title of quiet possession.

This was the Philosophy of that contemplative Gentleman, when the King lived in Exile, and *Oliver* sate on the Throne. Having so well deserved of the King, he was not long since highly recommended to his Majesty, by a man of great Note. But the King who hath a Royal Insight into persons and businesses, stops him with this short answer, *No more of that, I know what man he is.*

Father *Bret* was of M. *whites* opinion, for the Castle of *Jersey* being surrendred after that resistance which for the length of standing out, and

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the height of Valour ſhall be memorable in all ages: When the Gentlemen who had defended it were preſt to take the Engagement, contrary to the Articles of their Rendition: That goodly Divine was very earneſt with them at S. *Malo* to take it; maintaining, That they were not to acknowledge any Supreme but the prevailing power.

When his Majeſty caſt himſelf upon the Spaniard, the Jeſuitical party thought they had him ſure enough from ever returning; but God diſappointed their hopes, and deceived our fears by his miraculous mercy; For it is the Lords doing, and it is marvellous in our eyes, that he ſcaped out of thoſe hands.

I cannot leave un-obſerved, That in the height of the late tyranny, two heads of the Gun-powder Traitors that were ſet upon the *H*ouſe of Lords, were taken down; not by the high winds, but by the ſame zeal which had had plotted that Treaſon, and with the leave of Traitors of another feather. We may hear in time that thoſe holy Reliques are ſhrined up in gold, and are working miracles.

FINIS.